

Robert A. KUGLER — Kyung S. BAEK. *Leviticus at Qumran. Text and Interpretation* (Supplements to Vetus Testamentum 173). Leiden, Brill, 2017. xx + 124 p. ISBN 978-90-04-32978-2 (hardback), 978-90-04-32985-0 (e-book). €105.00.

In 2010 Brill published *The Biblical Qumran Scrolls: Transcriptions and Textual Variants*, a massive volume edited by Eugene Ulrich, based on the identifications of fragments by Frank Moore Cross, J.T. Milik, Patrick W. Skehan, and John Strugnell—four members of the so-called editorial team to whom the study of the Qumran Cave 4 materials was entrusted—and on the editions of the Biblical Qumran scrolls by thirty-four scholars mentioned by name (the name of Johannes van der Ploeg, who identified many of the Cave 11 biblical fragments, is missing). As indicated in the title, that volume published the transcriptions of the Biblical scrolls and fragments from Qumran, largely as they had been published in preceding editions together with lists of textual variants. That one-volume presentation of the transcriptions of all biblical scrolls from Qumran, up to then dispersed over more than fifteen different volumes (most, but not all, in the Discoveries in the Judaean Desert series), was of course extremely convenient as a basic reference work for all biblical scholars. In 2012 Brill published the same work in three separate paperback volumes, making them also financially more accessible for scholars and students who are mainly interested in a specific part of the Hebrew Bible.

The volume under review, *Leviticus at Qumran*, is, like the 2010 *The Biblical Qumran Scrolls*, published in the series Supplements to Vetus Testamentum, in a subseries The Text of the Bible at Qumran. This volume claims to “assemble in one place the evidence required to undertake the kind of study that might yield an answer to the question of the relationship between Leviticus and the Qumran community’s construction of its own identity.” Concretely, the volume consists of three chapters dealing with Leviticus manuscripts, namely (1) a description of the Leviticus scrolls from the Judaean Desert; (2) a transcription of the Qumran Leviticus scrolls with variant readings; and (3) the presentation of those same variant readings, but in order by chapter and verse. Two further chapters describe (4) the use of Leviticus in the scrolls by chapter and verse; and (5) the use of Leviticus in the scrolls by scroll. A final chapter presents some synthesis: (6) Leviticus at Qumran: Concluding thoughts on text and interpretation. In brief, this volume presents both all the Qumran Leviticus scrolls and fragments (but see below!) and entries to and discussions of other Qumran scrolls that in one way or another use the text of Leviticus.

Like the 2010 *The Biblical Qumran Scrolls*, this again is a very convenient tool for all those scholars who do not have easy access to the Qumran text of the Leviticus scrolls. And, more importantly, it is the first collection with discussion of all the references to or correspondences with Leviticus in the other scrolls. The latter also makes it extremely useful for more specialized scholars who otherwise had to consult a variety of secondary sources, such as, e.g., Armin Lange and Matthias Weigold’s *Biblical Quotations and Allusions in Second Temple Jewish Literature*. Thus, a scholar who is interested in, e.g., Lev 15, can easily find the portions of the text of Lev 15 that are preserved in the Qumran Leviticus scrolls in chapter 2, pp. 24-25 (as one could in the 2010 *The Bib-*

*lical Qumran Scrolls*, p. 120), from four different manuscripts that had been published in three different volumes, and improved upon in yet other publications. The user can look up some details about those manuscripts in chapter 1, e.g., with 11Q1 (11QpaleoLev<sup>a</sup>) three main publications, the contents of the remains of the scroll, and a description which is largely dependent on the first edition. In chapter 3 (p. 42), one can see that there is only one variant reading in Lev 15, and in chapter 4 one finds a list of the use of verses of Lev 15 in other scrolls (p. 49). For example, the list records the use of Lev 15:19-24 in 4Q278 1:1-9. One can look this up in chapter 5, which (p. 5) briefly lists under the entry 4Q278 1:1-9 (Lev 15:19-24), “4QPurification Rules C (4QTohorot C?), though very fragmentary, seems to be a reworking of the purity rules regarding contact with a woman in menses and the objects with which she had had contact” with reference to DJD XXXV, 121-122. Likewise, the list in ch. 4 aligns Lev 15:19 with 4Q272 1 ii 8, about which ch. 5 explains: “the scroll, another manuscript of the Damascus Document, repeats the Levitical ruling that a woman shall be impure for seven days with regular menses.” Finally, in the sixth concluding chapter, the authors distinguish three broad categories of use of Leviticus—namely as 1. rhetorical, 2. taking up and reinterpreting, or 3. rewriting in order to subvert—and briefly describes what each scrolls does. Thus, both the Damascus Document and 4QTohorot C? are described as belonging mainly to the second category.

While one has to acknowledge that this is for many purposes a useful book, it is also very disappointing. I regard it as completely outdated or biased in its interpretive framework, and highly simplified and misleading in its interpretation, with virtually no engagement of existing scholarship. First, like the 2010 *The Biblical Qumran Scrolls*, which largely served as the base of chapters 2 and 3, this volume simply excludes those manuscripts which in 1994 were published as Reworked Pentateuch from the category of Biblical scrolls, even though since 1994 a vast majority of scholars, including—as the volume points out on p. 71 n. 164—Ulrich, Tov, and Segal do regard these texts as Scripture or biblical. The editors do not explain why they nonetheless excluded those biblical witnesses. Especially for a more general audience of biblical scholars and students it would have been most helpful to at least provide the transcriptions of the sections of Leviticus from the Penta-teuchal manuscripts 4Q365-4Q367, and to include the variant readings provided by those manuscripts, in stead of the brief and largely unhelpful comments on pp. 72-73. For example, the editors state (p. 73) about 4Q365 25a-c (Lev 26:17-32) that the text overlaps with 4QLev-Num<sup>a</sup> 14 and 11QpaleoLev<sup>a</sup> 5 (meant is v). However, it does not print the text of this substantial piece, nor alert to the variants in its text, which would have been welcome in the list of variants. Now, one still needs to look up all the details in DJD 13. A more incisive problem is that by excluding those witnesses to the text of Leviticus, the authors have skewed their data, and the conclusions based on those skewed data need to be reconsidered. Thus, only because the authors ignored those witnesses, they can argue in their discussion about one or more editions of the book of Leviticus (pp. 95-98) that the text was stable.

For biblical scholars interested in the text of Leviticus in Dead Sea Scrolls manuscripts it is also disappointing that textual witnesses from other locations than Qumran are described in ch. 1, but no transcription is given. This holds for the Masada Leviticus manuscripts published by Tal-

mon, for the manuscript published first by Puech in 2003 in *Revue de Qumran*, and in 2016 by Elgvin in *Gleanings from the Caves: Dead Sea Scrolls and Artefacts from the Schøyen collection*, and for the Naḥal Arugot manuscript published by Eshel and others in 2006, all of which may stem from Herodian times. In a footnote (p. 9 n. 25) the editors refer to the 2016 *Textus* publication of the micro-CT scans of the somewhat younger En Gedi Leviticus scroll. Also, it is not clear why the volume contains the text of the Cave 4 Greek translation of Leviticus, but not of the Aramaic translation, which, according to the editors, contains an “independent textual tradition for Leviticus.”

A second problem with the interpretive framework are the assumptions underlying the distinction between so-called biblical and nonbiblical scrolls and an unbalanced focus on “use.” The authors proceed from a model in which the nonbiblical ones “use,” “invoke,” or “rework” the text of Leviticus. Or, put differently, Leviticus as a biblical text serves as a source for other, nonbiblical, texts (cf. p. 98 n. 14). However, the authors rarely analyze the purported relationship, as to whether a text actually engages the text of Leviticus, and how it does so, or rather deals with a topic (like different kinds of impurity) that is also dealt with in Leviticus. The supposition is one in which the entire post-scriptural productivity is interpreted as primarily engaging earlier scripture. The authors’ broad categories of use, which are simply posited without any theoretical or textual analysis, even add to the confusion. They seem to reflect the etic attitude of the authors of this volume towards different uses of scripture, rather than the emic perspective of the authors of the scrolls. But did the authors of the Damascus Document or 4QMMT really rewrite Leviticus “in such a way as to subvert its norms and stipulations” (p. 99)? This is hardly the same as the explanation that nearly all uses of Leviticus in 4QMMT “can be designated reworkings of the legal stipulations in Leviticus, mostly to make the law more stringent in its application, or in some cases more expansive in its reach” (p. 102). This leads to the question to what extent the metaphors of the authors of this volume (“shy” versus “aggressive rewriting”; “respect”; “aggressively rework” p. 98, 103) reflect their own norms.

Thirdly, this volume still proceeds from a simple model in which all the scrolls from Qumran are largely lumped together as witnesses to the identity of the Qumran community or covenanters, either as products of the Qumran community or as texts embraced by them. More generally, the preface and conclusions to this volume touch upon the research question as to whether the specific ways of using Leviticus at Qumran may say something about how the covenanters identified “themselves as a community, in distinction from their fellow Jews who likewise held Leviticus in such high regard” (103). The volume claims to do no more than to assemble the evidence (p. vii) and leaves it to the users of this volume to answer the question fully (p. 103). However, this volume organizes the evidence without much analysis according to three problematic categories, and, on the other hand, fails to take into account the heterogeneity of the collection as a whole, which is, in the last generation of scholarship widely accepted.

Overall, apart from the authors’ problematic categorizations and application on the texts, this volume mainly assembles materials. The transcriptions and variants are largely taken from Peter Flint and Eugene Ulrich’s existing work, only updated for 4Q26a. The descriptions of the nonbiblical scrolls are largely derived from the DJD editions (but both the 2010 *The Biblical Qumran*

*Scrolls* and this volume have overlooked the identification in DJD 15, p. 74 of another 4QLev<sup>c</sup> fragment). For the Temple Scroll, the authors still use Yadin's outdated edition, instead of Qimron's one; for the Genesis Apocryphon the authors have ignored Machiela's full edition. The bibliography provides more than one hundred "studies" (pp. 106-10) but only a minority is actually referenced in the work, and the reason for inclusion of these studies (many of them referring to either Leviticus or halakhic issues) or absence of other studies is entirely unclear. The bibliography on the texts (pp. 105-6) almost exclusively consists of the official editions. Everything indicates that this work is more focused on bringing together materials, and derivative of a limited number of primary editions, rather than engaging the full range of scholarship. What this leads to can be seen, e.g., in the brief description of 11Q1. Following the edition of Freedman and Mathews, the authors refer to Richard Hanson's dating of the scroll to around 100 BCE and Freedman's characterization of the orthography of the text of scroll as "proto-Masoretic" (p. 7). The authors do not refer to M.D. McLean's more recent dating in his 1982 Harvard dissertation of 11Q1 to 1-50 CE, and should have been aware that Freedman's approach to the orthography and his characterization "proto-Masoretic" are different from that being used elsewhere in scrolls studies. Similarly, the volume simply quotes Baillet's dating of 2Q5 ("first century BCE"), not noting McLean's date of 150-75 BCE. On an entirely different level, the statements about different kinds of rewriting or about halakha and stringency should have benefited from the large amounts of scholarship in the field. Or, to put it more bluntly, the editors introduce a new categorization of modes of rewriting and their purposes, without any engagement with previous scholarship.

Several sections of this volume have been badly proofread, for example with regard to proper spelling of names of authors, but also in other details. In the lists of chapter 4 there is no consistent system for the use of Roman or Arabic numerals for columns. מסיאם in 4Q394 is, of course, not the *hifil* of מאם. This work, convenient for some purposes, can only be used with caution.

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